1: Campbell, J. K. Honour, Family and Patronage: A Study of Institutions and Moral Values in a Greek Mountain Community. Oxford: Clarendon Press, 1964.

Pp. xi, 393; 8 plates; 2 appendices; end fold-out map; bibliography; index.

Yale: Nqc45 G9 964C.

/This is a socio-functional study of the moral/social values of the Sarakatsani, a group of pastoral nomads living in the Epirus region of Greece, in relation to kinship institutions, family structure, patronage, prestige, and religious beliefs. It was hoped that through a study of this nature, parallels could be drawn throughout the Mediterranean area which would thus help to contribute to a study of the social structure of the entire region.

The author begins his analysis with a study of the interaction of kinship institutions, and the structure of the family, showing how an individual's moral obligations are concentrated within the extended family and kindred groups in virtual exclusion of all non-kin, for as the author shows repeatedly throughout the text families not connected by kinship or marriage (i.e. affines) view one another with intense distrust. Associated with the above "institutions" is a system of social values and attitudes based on concepts of honor, pride, and strength which together guide the conduct of the Sarakatsani in their communal life. Campbell points out that inevitably these institutions and values severely restrict the forms of economic and civic cooperation possible in the community as well as the basic character of the relation between the "...community of mutually opposed

1: Campbell, J. K.

family commonwealths and the rest of Greek society." Thus, the end result is the development of a system of social and political patronage.

Among many points of substantive interest in this source is the author's meticulous description of the Sarakatsani kindreds and their function in the society, the concepts of honor and prestige and their relationship to social ideals, relations of the nomadic Sarakatsani with the sedentary villagers of the area, the organization and function of the "stani" or "company," a group of related families functioning as a body in the management of the sheep herds, and the interrelationship of moral/social values with religious beliefs and ideals.

The author, a social anthropologist and research fellow of St. Antony's College, Oxford, studied primarily one particular community of Sarakatsani in central Zagori to which he has given the fictitious name of Neochori and from which most of the material in this source was derived. Neighboring communities, however, were studied to some extent, and this information is incorporated into the report. It should be noted here that shortly after the author began his field work, during the period of 1954-1955, feelings over the Cyprus issue were running high, and as a result the author's relations with the local authorities were always difficult. Campbell believes that without the support of the then deputy Prime Minister, Mr. Panayiotis Canellopoulos, he would not have been allowed to remain, and as it later turned out, within a week of the deputy Prime Minister's leaving office, he was asked to leave the area, thus bringing his field work to an end.

1: Campbell, J. K.

Information pertinent to the Greeks of the Zagori region has been subheaded for the EH1 Greece file rather than EH12 Greek Regional Cultures, since there is already an OWC file on the former but none on the latter at this time./

Field dates: 1954-1955
Analyst: John Beierle

Evaluation: Social Anthropologist-5
Processed in 1966

2: Fermor, Patrick Leigh. The Black Departers: An Adventure in Greece. The Atlantic Monthly, Vol. 209, No. 6, pp. 73-88. Boston: The Atlantic Monthly Company, 1962.

Yale: A89 +At64 209.

/This source is a popularized account of the author's experiences with the Sarakatsani nomads of northern Greece. Much of the material in the source is related to the Sarakatsani wedding held at the village of Sikarayia to which the author was able to obtain an invitation. His description of these events covers the actual church ceremony itself, plus all the succeeding festivities involving music, dancing, feasting, drinking, etc. Other bits of ethnographic information to be found in this source pertain to the special vocabulary used in herding, foods, dress, spirits and demons, good and evil omens, special humorous performances on the Saturday night and Sunday morning preceding Lent, general beliefs about and reactions to illegitimacy in the community, and funerals and mourning ceremonies./

Field date: no date
Analyst: John Beierle

Evaluation: Traveler-3,4
Processed in 1966-1968

3: Kabbadias, Gēorgios B. Pasteurs-nomades méditerranéens; les Saracatsans de Grèce [Mediterranean pastoral nomads; the Sarakatsani of Greece]. By Georges B. Kavadias. Photographies et dessins de l'auteur [Photographs and figures by the author]. Paris, Gauthier-Villars, 1965.

11, 444, 1 p.; 109 figs.; map; bibliography. [HRAF MS.:ii, 498ℓ.]

Yale: DF747 S2 K33. DLC: DF747.S2K3. DLC card no.: 66-91456.

Translated from the French for the Human Relations Area Files by Frieda Schütze.

[This monograph, written by a social/cultural anthropologist of the French school, presents a well-rounded general ethnography of the nomadic Sarakatsani of Greece, with specific emphasis on those groups located within the region of Epirus, Thessaly, and Central Greece. Although eleven specific field locales are pinpointed on the map on page 5 of this source, no mention is made in the text further identifying these locales. The author does say, however, that he did conduct a census of two of these Sarakatsani groups, one located at Tchoucaladès near Mt. Parnassus and the other at Plaka near Lamia (p.24). This, in conjunction with the fact that there, is no information on the dates of the author's field work nor on the methodology used other than that he employed "...direct observation, recording of accounts and narratives, interviews,

and finally direct participation in Sarakatsani life" (p.19), constitute negative aspects of this otherwise well-written account.

Not content with merely describing Sarakatsani society and culture, the author attempts to explain and interpret the data in the light of theoretical constructs which he believes will identify and integrate essential features, principles and processes of Sarakatsani life. As the result of this approach the author is frequently involved in rather lengthy discussions of certain theoretical points and concepts found in the general anthropological literature.

This source is divided into four major parts, plus an Introduction (pp.6-23), a Conclusion (pp. 473-480), and a detailed Bibliography on pp. 481-494. In the Introduction to this source, in addition to what little information is available on the author's methodology, there are also data on the main sources utilized in this study, and a discussion of a problem which seems to have caused much difficulty for writers on the Sarakatsani, namely, that of ethnic origins. Kabbadias seems to favor the theory of D. Georgakas which proposes that the Sarakatsani are descended from a group of sedentary Greek peasants, who at some period in the fourteenth century sought refuge in the mountains and eventually adopted pastoral nomadism.

3: Kabbadias

Part I of this source (pp. 23-138) deals specifically with Sarakatsani adaptations to and use of the natural environment. Chapter 1 of this section (pp. 23-33) deals with demography and ecology. Despite the fact that a comprehensive demographic study is impossible because of the lack of statistics, the author, nevertheless, claims that his data show a very high birth rate, low mortality, a life expectancy of 70 or over and a general pattern of ethnic endogamy. According to Kabbadias the total Sarakatsani population in Greece is estimated at between 90,000 to 110,000 (p. 28).

Chapter 2 (pp. 33-138) dealing with the technology of the Sarakatsani, is one of the best descriptive sections in the source. The subjects covered are the manufacture of wooden tools, utensils, and furniture, wool processing (including weaving techniques), leather working, the construction of dwellings and other structures, pastoral activities, clothing, food habits, etc.

Part II deals with various aspects of social relationships (see pp. 138-272). Chapter 1 of this section (pp. 139-A to 211) presents a systematic analysis of the five basic social contexts of Sarakatsani life: the conjugal family, the extended family, the Tséligato, the total Sarakatsani society and the surrounding Greek society. The Tséligato, the major social/familial grouping (see p. 139) is described in the text as an economic cooperative at the core of which is an economically powerful extended family, and to which are usually attached other conjugal or extended families of lower economic status,

which may or may not be related to the core family either collaterally or affinally. It seems evident that the Tséligato and the Stani described by Campbell (see 1: Campbell, this file) are basically the same social group. Kabbadias, on p. 31, defines Stani as simply the locale where pastoral activities take place, and claims that this term is common to pastoral groups all over Greece.

Chapter 2 (pp. 211-216) presents a general characterization of the economic system, while chapter 3 (pp. 216-264) discusses law in the society. In this latter chapter the author shows how the Sarakatsani have combined elements of Hellenic and indigenous law. There is a long section (pp. 252-264) which discusses the theory and analysis of law in anthropology. Chapter 4 (pp. 264-272) presents a discussion on the concepts of Sarakatsani morality, with its primary focus on the notion of "honor".

Part III (pp. 272-436) deals in general with the supernatural, cognitive and aesthetic aspects of Sarakatsani life. Chapter 1 (pp. 272-374) discusses magic both from a descriptive as well as analytical point of view. Magical practices are described in detail along with their historical and cultural origins. This chapter also provides a good analytical treatment of the logical postulates underlying magical behavior and of the cultural, social, psychological, and human conditions in which magic is called upon. The chapter concludes with an analysis of the social functions of magic. Chapter 2 (pp.375-404), presents

3: Kabbadias

a succinct account of Sarakatsani religion, including information on the main ceremonial occasions, funerary customs, general religious orientations, and the social functions of religion. Chapter 3 (pp. 404-424) discusses native ideas and knowledge of nature and man, including data on mythology. Chapter 4 (pp. 424-436) is concerned with various aspects of Sarakatsani fine arts--music, poetry, dance, wood sculpture, embroidery and narrative tales.

Part IV (pp. 436-473) is an attempt by the author to provide a general synthesis of the data concerning Sarakatsani culture and society. Chapter 1 (pp. 437-461) discusses possible ways of presenting an integrated view of Sarakatsani life, and then focuses on the delineation of the basic cultural style, which is seen as linking the Sarakatsani to the Mediterranean culture area in general, and to the Southeast European part of this area in particular. Chapter 2 (pp. 461-473) then deals with the problems of stability, continuity and change in their pattern of life.

The Conclusion (pp. 473-480) sketches a profile of the sexual dichotomy characterizing Sarakatsani cultural behavior.

This source, in conjunction with source 1: Campbell in this file, provides a fairly well-rounded coverage of Sarakatsani ethnography.]

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-4,5
Processed in 1978